cases the land was only cultivated once in three years. It is true that in time of famine grain could not easily be transported as to-day, but grain-stores existed in every village. A portion of grain was given to the ruler; the land given as grant to temples and village officials was not taxed, neither was the common land. The requirements of the village were simply satisfied by local artisans who had their hereditary occupations. Thus the *chamar*> who to-day still suffers from the odium of his work of tanning, has not even the satisfaction of that work in the face of competition in the form of cheap shoes from abroad.

In India one can see the ruin of feudal society still in process. A few articles not made in the village were bought at local markets. There were a number of village functionaries, such as the headman *(patil),* watchman *(chowkidar)* and accountant *(patwari).* Every village had its *panchayat* (council), under which these officials served and by which they might be brought to book if they should be unsatisfactory in the performance of their duties. The *patil* was elected by common consent on the basis of his character. His duties were wide. The *panchayat* worked through a number of committees; the mode of election was thoroughly democratic. In the early days of British rule cases were referred to *panchqyats,* and it was laid down that they should not be interfered with, but Matthai remarks that "it is clear from the beginning there was a somewhat strong feeling among the officers of the East India Company against the institution of *panchayats. . . .*" They did not merely settle disputes or caste questions, as some have said, but looked after sanitation ,and other works of public utility.

During Muslim rule, these village communities were left more or less to their own devices, except for the payment of taxes* The advent of the Company meant the disintegration